



CHURCH MISSIONARY SOCIETY  
**LIBRARY.**

Division \_\_\_\_\_

Section \_\_\_\_\_

Shelf *G. 2* \_\_\_\_\_

Loan No. \_\_\_\_\_





Digitized by the Internet Archive  
in 2015



# THE CHRONICLE

OF THE

## London Missionary Society.

---

### I.—BRITISH GUIANA MISSION.

BY THE REV. J. FOREMAN, BERBICE.

THE Society's Missions in the West Indies were commenced in the days of slavery, and occupy important positions in JAMAICA and BRITISH GUIANA. The former is a lovely island, whose history has often claimed public attention. The latter is situated in that part of South America into which Sir Walter Raleigh penetrated in search of the fabled El Dorado, whose "golden capital" he hoped to conquer.

BRITISH GUIANA has a frontage on the shores of the Atlantic Ocean of 280 miles. It extends inland nearly to the Equator, and contains 80,000 square miles. The inhabited portion, however, is only a narrow strip along the coast, and on the banks of the principal rivers, very flat, with a rich alluvial soil, and below the level of spring tides. Drainage is consequently difficult, and hence arise intermittent and other fevers, to which all dwellers there are subject. The interior of the colony, containing vast forests, extensive savannas, sand-hills, and mountains, is almost unknown. From the nearness of British Guiana to the Equator, the days and nights are there of almost equal length the year through, and the seasons, as they exist in England, are for the same reason entirely unknown; the year being divided simply into the wet and dry seasons. From observations carefully recorded during a period of eleven years, it was ascertained that the annual fall of rain varied from six to eleven *feet*! The monthly means of temperature for the same period show a variation of only five degrees, from 77° to 82°: an equable temperature in striking contrast to that of England.

BRITISH GUIANA is divided into the counties of ESSEQUIBO, DEMERARA, and

BERBICE. The city of Georgetown, in Demerara, is the seat of Government and principal port. New Amsterdam, in Berbice, is the only other town. A great many villages have been formed since emancipation, some of which are of considerable size. Sugar forms the staple product of the colony, about 70,000 tons being exported every year. At the International Exhibition, in 1862, the products of British Guiana, such as sugar, rum, molasses, cotton, and other fibres, timber, furniture, woods, medicinal trees and plants, etc., were exhibited, and amongst them was a collection of 140 medicinal barks in use amongst the Indians in the colony.

The population of British Guiana consists of persons from all parts of Europe and America, Coolies from India, Chinese, Africans, and Indians, as well as those who have been born there. The total, according to the last census, was 155,907. Of this number about 100,000 are black or coloured persons; 25,000 are Coolies from Calcutta and Madras, 10,000 Portuguese, 7000 Indians, 3000 Chinese, and 2000 are Europeans.

The earliest effort to preach the Gospel to the slaves in British Guiana was made by two Moravian missionaries; but, not being permitted to preach it, they retired into the interior, and commenced a mission amongst the Indians, which flourished for many years. Nor were the Dutch colonists much better provided with religious privileges than their slaves; for a Lutheran Church in New Amsterdam, and a Reformed Church in Essequibo, a hundred miles apart, were the only places of worship in British Guiana when it was ceded to the English, and no slave was suffered to defile them with his presence.

In 1805 a Wesleyan missionary visited Demerara. On his appearing before the Governor he stated that "his design was to instruct the negroes in the principles of Christianity." To which his Excellency replied, "If that be what you have come to do, you must go back; I cannot let you stay here." And "back" he was obliged to go.

But men are often better than the system under which they live; and it was at the request of a slave-owner, Hermanus Post, Esq., that the operations of the London Missionary Society were commenced in British Guiana. In compliance with the solicitation of Mr. Post, the Directors sent the Rev. John Wray to Demerara, and he had thus the honour of being the first minister of the Gospel to the slaves therein. Mr. Wray's first discourse was founded on Luke xix. 9—"This day is salvation come to this house." It is impossible to realise now the darkness which rested upon the minds of the slaves then. A book was to them a mystery, and thought to be a speaking machine. Of the name of Jesus they had never heard. "We know nothing of God," some of them said. But God's love in the gift of His Son

was to them good news, "glad tidings of great joy." At the close of the year 1808, Mr. Wray had the happiness of forming the first Christian Church of the African race in that colony. The names of the members are worthy of being placed on record, although they provoke a smile. They were Romeo, Quamina, Ned, Peter, Curidon, Damon Joe, Cato Wilson, Asia, Amberella, Fredrica, Coomba, and Amba. Nine years afterwards an eye-witness declared that "some thousands know that Christ is the Son of God and the Saviour of Sinners, and I doubt not that some hundreds believe to the saving of their souls.

Application was made to Mr. Wray, in 1813, to instruct the Crown slaves in Berbice, and, with the concurrence of the Directors, he removed to New Amsterdam. Here, too, he had the honour of forming the first Church in Berbice, composed of "Christian slaves and converted Africans." Mr. Wray's path was beset with difficulties, although he was kind, conciliatory, and prudent. He and his little flock were the objects of persecution; but his labours were greatly blessed by that Master whom he so diligently served.

The opposition then existing to missionary labours was manifested in the reception that the Rev. John Smith met with from the Governor in 1817. His Excellency frowned upon him and said, "If ever you *teach a negro to read*, and I hear of it, I will banish you from the colony immediately." As a pleasing contrast to the above, it deserves to be recorded that the present Governor has contributed \$200 (£40) a year to the Mission day-schools.

But days of darkness and trouble drew on. Buxton, Clarkson, Wilberforce, and others were labouring to procure the emancipation of the slaves. Their efforts led to an Order in Council, which was sent to British Guiana and other colonies, providing for the amelioration of the condition of the slaves. The planters were indignant at this interference of the Home Government. At the dinner-table, and over their wine, they conversed upon the subject. Their conversation was greedily devoured by the listening, deeply interested slaves. The news spread among them "that something good had come out for *them*." This something, ere long, grew in their imagination to be FREEDOM! The local government did not publish the new law, whilst the slaves were treated worse than before. These things led to the insurrection of 1823.

Mr. Smith was arrested for not having complied with a proclamation calling all able-bodied white men to arms. He and Mrs. Smith were confined in the upper room of a house, which still exists, for seven weeks. All intercourse with friends was forbidden, and writing materials denied. He was then tried by court martial on the charge of *having instigated the slaves to*



*rebel!* After his so-called trial, he was compelled to draw a bill of exchange on the Society for the expenses that had been incurred. On that bill he wrote, in very small characters, "2 Cor. iv. 8, 9." He died in prison. Two hours before daylight the following morning he was buried. Mrs. Smith was not allowed to follow her husband's remains to the grave. The exact spot where John Smith, the martyr missionary of Demerara, lies buried no one knows but God, in whose sight the death of His saints is precious.

Brighter days were to follow. The question of emancipation progressed, and resulted in the apprenticeship system in 1834, and complete freedom in 1838. On both these occasions the band of missionaries was increased, the new labourers entering with zeal into a field prepared, to some extent, for them by those who had already laboured therein. Chapels were built, day and Sunday schools were organised, and children and adults taught therein. Since then, the colony has been divided into parishes, and religion taken into the pay of the state. The Episcopal Church has its bishop, archdeacon, rectors, and curates; the Church of Scotland has had certain parishes allotted to it; and all these Episcopal and Presbyterian ministers (except the bishop) are paid out of the general taxation of the colony. The Roman Catholic Church also receives 8000 dollars, and the Wesleyan Church 4000 dollars a year from the same source. From the efforts of all denominations British Guiana is now as well supplied with places of worship and the ordinances of religion as an English town. A wonderful change since the time when only two places of worship existed, into which "neither slaves nor dogs were admitted."

The Society has now eight European and two Native missionaries in British Guiana. These have the care of twenty churches, containing 2925 members. These church-members, together with the congregations worshipping with them, contributed £3631 for the support of the Gospel in 1865. The scholars attending the Sunday-schools exceed four thousand. The twenty-eight day schools (some of which take the Government grant) contain 1753 scholars. "The Monthly Messenger," a periodical conducted by the missionaries, has a circulation of upwards of twelve hundred copies monthly. Besides which, a considerable number of English periodicals and books are purchased by those whose parents were slaves.

In estimating the measure of success which has attended the labours of the Society in British Guiana, we must never forget that the majority of the members of the Mission churches have suffered from the degrading influences of slavery; that slavery crushes all that is pure and noble in man, encourages every vice, and debases the character of its victims; and these effects are not to be uprooted in a single generation. Fairly to esti-



mate the change that has taken place, we need that the first labourers should return to earth, and, telling us how things were in their days, communicate to us their ideas of the results. Could they do otherwise than describe them as very great?

The members of our Mission churches there have their excellencies and defects, like those of other lands. They do not exhibit that high-toned, enlightened piety, and self-denying zeal, which is sometimes met with in England; nor ought we, under the circumstances of the case, to expect it. But genuine sincere piety does exist, and makes itself apparent in various ways, making the missionary's heart glad. They could bear comparison with Christians in this country, moving in a similar grade of life to themselves. A great advance has been made since slavery was abolished. The villages that have been formed, the improvement in their clothing, the possession of an elementary education by the younger portion of the community, the increase in the number of marriages, and the contributions to the sanctuary, all bear witness to this. Yet much, very much indeed, remains to be accomplished before they become all that their warmest friends desire.

## II.—MEETING OF TOWN AND COUNTRY DIRECTORS.

1. The usual half-yearly meeting of the town and country Directors was held at the Mission House on Tuesday, March 12th, 1867, J. K. WELCH, Esq., in the chair. There were present nineteen Directors from London, and twenty-seven from the country, together with the three Secretaries.

2. After prayer the minutes of the last meeting were read and confirmed.

3. The REV. DR. TIDMAN attended the meeting, and was warmly welcomed by the Chairman and the Directors present. In reply, referring to one portion of the minutes read, Dr. Tidman, in a few earnest words, thanked the Directors for the kind and generous provision which they had proposed, and which the friends of the Society had now made for him in his enforced retirement from those active duties in which he had been engaged for so many years.

4. The relation of the SPECIAL DELEGATES to the Board of Directors having been brought under consideration, after lengthened discussion it was resolved: THAT a Committee be appointed, containing sixteen members, with the officers of the Society, to consider that relation, and to indicate the best means of rendering their periodical meetings useful and effective.

5. The REPORT of the Special Delegates assembled that day was read as follows:—

“(1.) The SPECIAL DELEGATES assembled this morning, having gone carefully through the minutes of the last half-year, cannot but tender to the Directors an

expression of their sympathy with them in the present peculiarly trying position of the Society. The removal of some valued missionaries by death, and the premature return of others from fields of labour where they were expected to render important service in doing the work of God; the small number of candidates applying to be employed in missionary service, and the very moderate literary qualifications of those who offer themselves for the work; together with the state of financial deficiency and embarrassment now apprehended, combine in the production of a crisis which cannot but awaken deep anxiety in the minds of all sincere friends of the Society. At such a time the DELEGATES deem it specially important that the eyes of the Society should be unto God, whose sufficiency alone can meet the exigencies of its present condition. They therefore regard with deep interest the meeting for ESPECIAL UNITED PRAYER, recently held at the Mission House, and sincerely hope that the spirit of that assembly may be caught, and its example followed by the Churches in every part of the country.

“(2.) The DELEGATES recognize with pleasure the efforts already made by the Directors to carry out some of the practical suggestions made by the SPECIAL COMMITTEE appointed last year, and learn with satisfaction that others are under present consideration with a view to their being acted upon as soon as convenient.

“(3.) The DELEGATES, admitting the importance of one of these suggestions applying directly to themselves, regret their inability to act upon it to-day. They have found it impossible, in the limited time allotted to their meeting, so far to take into ‘consideration the FINANCIAL PROGRESS of the Society from time to time,’ as to bring up any well-considered statement that might be helpful to the Directors, or truly explanatory of the Society’s financial position in comparison with former years. And, on this account, we respectfully suggest the desirableness of the delegates coming together on the Monday evening prior to the half-yearly meeting, as well as on Tuesday morning.

“(4.) The DELEGATES record their approbation of the principle laid down by the Directors (in one of their recent Indian resolutions), that the WIDOWS OF NATIVE PASTORS AND TEACHERS connected with the Society ought to be provided for by a continued and systematic effort of the native churches, and not received upon the fund for the widows of European missionaries.

“(5.) THEY are also pleased with the instruction sent out by the Directors to missionaries in Central Africa to ABSTAIN conscientiously and uniformly from all TRADING TRANSACTIONS with a view to personal pecuniary advantage.

“(6.) THEY desire still further to say that they deem the resolution of the Board to obtain a MEDICAL CERTIFICATE in the case of every missionary and his wife IMMEDIATELY BEFORE THEIR DEPARTURE from England to enter upon the work to which they have been appointed, as exceedingly important. Recent instances show the wisdom, if they do not reveal the necessity, of adopting this rule.

“(7.) The DELEGATES, in common with all members of the Society, rejoice in the improvement granted by God’s blessing to the health of their venerable

friend, the Rev. Dr. Tidman, and learn with gratitude that he is again able, occasionally, to visit the Mission House and take his place at the Board.

(Signed) "JAMES CAMPBELL, *Chairman.*  
"JOHN GLENDENNING, *Secretary.*"

6. After the adoption of this Report, the FINANCIAL STATEMENT to the end of February was presented, showing the great addition made to the Society's expenditure, especially in India and China, and the serious deficiency apprehended at the close of the official year. A general conversation ensued, in which many delegates took part, in which it was urged that fuller effect should be given to the system of district secretaries; greater attention paid to the organization of the auxiliaries; and the missionary prayer meetings revived. The meeting was closed by special prayer: the Rev. G. WILKINSON, of Chelmsford, leading the devotions of the Board, and entreating that in all its interests, its spiritual life, its numerous agencies, the Society may enjoy an increased outpouring of the Holy Spirit.

### III.—NORTH INDIA.—CALCUTTA.

THE city of CALCUTTA is the capital of the English empire in India. It is situated on the east bank of the river Hoogly, at a distance of about ninety miles from the sea. It is a very compact city, about a mile deep and seven miles long, and covers a space of eight square miles. The streets are straight and well placed, but a large number are very narrow. The city is a mass of houses, and contains a population of about twenty thousand English and five hundred thousand natives. The suburbs are also densely peopled, and contain probably two hundred thousand more. BHOWANIPORE is the principal suburb at the south end of Calcutta, and is a complete town in itself, containing fifty thousand people. Half a mile beyond it is the great Hindu temple of KALIGHAT. The Society's Mission was commenced in Bhowanipore in 1838. It contains a native Church with seventy members, under the charge of an ordained native pastor, the Rev. SURJOKUMAR GHOSE; a Christian village, with about two hundred persons; Mission houses, containing three Mission families; and the INSTITUTION for giving Natives a high Christian Education in the English and Bengali languages. The Institution had last year 595 scholars and sixty college students. The Institution has just been improved by the erection of two new class-rooms and a small lecture-hall. The branch school at BEHALA, four miles to the south-west, contains 170 scholars. The elder missionaries are the Rev. Messrs. STORROW, JOHNSON, ASHTON, and PAYNE. Three younger brethren, the Rev. Messrs. NAYLOR, SLATER, and WILKINS, reached Calcutta at the close of last year.

---

#### 1. LETTER FROM REV. J. P. ASHTON. JAN. 8th, 1867.

"In looking back upon the last year, there has been much to encourage us, as you will learn from the Bengal Auxiliary Report. There have been discouragements, such as Aughore's deserting us for a short time, the apostacy of two of those who were baptized, and the slight falling off in the attendance at the Institution during the months when the scarcity caused by the famine prevailed; but they have been overbalanced by the encouragements we have experienced in seeing other new converts remain steadfast to their profession, and in the general progress that we hope is being made in the native Christian community.



“At the annual meeting of the Bengal Auxiliary in Union Chapel, it was Mr. Johnson’s privilege to baptize DINONATH CHOUDRY, the teacher of the second class in the Institution school department. You will probably remember him as one of the steadiest and most efficient of all our teachers, and one who was much respected. During the year he gave us much satisfaction, and we remarked to one another more than once on the efficiency of his class, though we had no idea at the time of what his views were in regard to Christianity. It now appears that he had long been convinced of the truth of our religion, but it was not till this Christmas vacation that the importance of deciding for Christ was brought home to his mind. Before finally doing so, he spent some days in the earnest perusal of the Scriptures, which resulted in his determining to make no longer delay. Previously to making his intentions public, he resolved to communicate the matter to his wife, and endeavour to persuade her to accompany him. They were residing at Rajpore, in a zenana which was regularly visited by Miss Britton. The instructions his wife had received had so far removed her prejudices and prepared her mind, that when he asked her to join him in becoming a Christian he was delighted to find that she made no objection. He brought her away at once, along with their child, to Bhowanipore, where he has since secured comfortable lodgings. Dino himself was baptized at the meeting which happened a day or two after, but his wife is to receive further instruction. As she has fully cast in her lot with him, her baptism is merely a matter of time.”

2.—THE NATIVE CHURCH. REV. S. GHOSE. FEB. 13th, 1867.

“Since writing to you last, there has been another accession to our number. Babu Dinonath Choudry, for the last six years a teacher in our Institution, was baptized on the night of the Annual Meeting of the Bengal Auxiliary Society. In his conversion the words of Scripture as contained in Eccles. xi. 1—‘Cast thy bread upon the waters: for thou shalt find it after many days,’—have met with a striking illustration; for it is now nearly fourteen years since he read the Bible and the evidences of Christianity, with yourself and Messrs. Storrow and Parker. He belongs to the family of the *Sharborno Chowdherries*, of Behalâ, and has brought with him his wife and child. The wife and child of another convert, baptized last year, have also lately joined him.

“But, while we have thus been privileged to rejoice over these accessions, we have recently had to mourn the loss

of two of our brethren, both well known to you. On the 25th of December, Jodu Nath died of consumption, from which he had been suffering from September last. Having been rather indifferent towards religion in his lifetime, we cannot speak with any degree of certainty about his end; but a day or two previous to his death he appeared to be serious and concerned about the interests of his soul, and said a few things which lead us to hope that in his last moments he might have found acceptance with Jesus. On the 21st of last month again it pleased Him whose ways are mysterious and past finding out, but who, nevertheless, we are assured, does all things for our good, to take away from among us our dear brother Nilmony Babu. For about three weeks he suffered intensely from a carbuncle on his back; but I am glad to say that he bore his sufferings with wonderful



patience and perfect resignation, and at last died a most happy, peaceful, and triumphant death. His death-bed scene, the particulars of which I shall try to send you and Mr. Storrov before long, has, without the least exaggeration, been quite as touching, as edifying, and as glorious as any we have on record in the range of

Christian biography. To the undecided, the indifferent, and worldly amongst us, the death of Jodu Nath has been a great warning, while that of Nilmony has been a source of much consolation and joy and encouragement to all that love the Lord Jesus in sincerity."

### 3.—ANNUAL MEETING OF THE CHURCH. MR. ASHTON.

"The following evening Surjo Baboo held the anniversary meeting of his Church, when the Christians from the southern villages were as usual present in large numbers. It was very interesting to see a meeting wholly conducted by Bengalies. A native pastor, Mr. Seal, was in the chair, and Tara Babu, Shib Chunder, of the Free Church, and Tara the doctor, as well as the chairman, addressed the meeting. Shib Chunder's speech, which was in English, for the benefit of some European friends who were present, was particularly earnest and appropriate. I understand from Mr. Payne that this is the first occasion on which they have managed such a meeting wholly by themselves. It is a gratifying proof of their growing zeal and independence."

### 4.—MISS CARPENTER'S VISIT TO CALCUTTA. THE SAME.

"Miss Carpenter, as you will see from the papers, has been making a stir among the Baboos, and has, it is hoped, roused them afresh to the importance of female education. The good resulting from her visit is likely to show itself more in this way than any other. A person of a very different stamp is also here on a passing visit. He is a Cambridge student and a revivalist. He has been lecturing in various places—our Institution library among the rest—and is most enthusiastic in the cause of the Redeemer. Some good cannot but result from what he is doing. The natives are struck with his zeal and fervour, but he is more likely to benefit the Christians than the Hindus. He is not able to adapt himself sufficiently to the Hindu mind, as was hardly to be expected from one so recently arrived in India; but he seems suited for the work of a revivalist. He may, perhaps, be able to counteract any unwholesome influence that may arise from Miss Carpenter being a Unitarian; for his visit will show that Trinitarians are equally ready to make personal sacrifices for the good of the natives of India. As both these arrivals are so recent, it is perhaps premature to speak with confidence of what the result will be.

"It will gratify you to hear that of the eighteen students that we sent up to the matriculation examination, nine have passed; one absented himself, though we thought him the best of them all, and one was plucked in Bengali only. The others failed in several subjects; but the proportion who failed in English and mathematics, we are glad to find, was small. We expect to open a 'Second year's class' this morning."

## IV.—MADAGASCAR.—AMBATONAKANGA CHURCH.

AMBATONAKANGA is the site of one of the Memorial Churches. It lies near the centre of the city of Antananarivo, and at the junction of its principal roads. In the earlier days of the Mission its first chapel was erected there. During the great persecution the chapel was used as a jail; but it was ultimately restored by the king to its original use. Overlooking the great plain to the west and north, it furnishes a commanding site for the new Church, with its lofty spire, which has now been erected in memory of the sufferers of bygone days. The foundation-stone was laid by the late Prime Minister and Mr. Ellis in January, 1864, and the Church has just been opened. [See CHRONICLE, March, 1867; also CONGREGATIONAL YEAR-BOOK, 1866, p. 304.]

## 1.—PREPARATIONS FOR THE OPENING. REV. G. COUSINS. JAN. 31ST, 1867.

“We had fixed upon Wednesday, the 23rd, as the day of opening; but, at the request of the Queen, we changed it to Tuesday, the 22nd inst. Mr. Cameron, Mr. Sibree, and I obtained an interview with some officers specially deputed to confer with us in reference to our intentions, these officers being of the 15th and 14th Honours. Through them we told Her Majesty that we purposed opening the first of the Memorial Churches, and also asked her and the Prime Minister to be present, or to send officers to represent them. In reply, the QUEEN said that she was pleased to hear that we were about to set apart the Church, and promised to send officers. She also asked us to change the day, and promised, in answer to a special request, made by Mr. Cameron, to visit the Church herself after the opening. As soon as it became known in the town that the Queen had been very gracious, and that she was highly pleased at our message to her, there was great enthusiasm and excitement amongst the Christians. The leading people of all the Churches met together and discussed day after day one plan and another as to what ought to be done. At first the people were saying that they should get in the night before and sleep in the building, so as to secure a seat; and, after they found out that we could not agree to such conduct, they arranged to walk in procession from their separate chapels, headed by their singers.”

## 2.—CONGREGATIONS GATHERED. THE SAME.

“Tuesday, the 22nd inst., was a day that will long be remembered by the Malagasy. I was constantly thinking of Mr. Ellis, and feel sure that, could he have been present, he would have felt his joy to be complete. The doors were not opened until eight o'clock; but soon after five o'clock people began to assemble, and, long before the hour appointed, the large yard in which the Church stands was crowded, and in about a quarter of an hour after the doors were opened the place was crowded with certainly not less than 1600 people; whilst hundreds remained outside awaiting their turn at the afternoon service. From all that I can learn, there must have been between 3000 and 4000 collected, and a great many of the members of other Churches in the town generously stayed away to allow people from the villages and distant districts to go in; for they said, ‘We can go on some other day, whereas our friends from the country cannot.’ The number of people who came in from the villages was very great, and they came from great distances, even from Vonezongo.”

3.—ROYAL SANCTION PUBLICLY GIVEN. THE SAME.

“At nine o'clock the messengers of the Queen RASOHERINA arrived, headed by a brass band. She had chosen men who are Christians; even the musicians had been selected because they are Christians. RAVONINAHITRINARIVO, 15th Honour, is the name of the chief officer sent. He is connected with Mr. Toy's congregation. Ramaniraka and Razanakombana, 14th Honour, and four others accompanied him. Ramaniraka is son of Rahaniraka, who was educated in England, and was well known by many friends of the London Missionary Society. The musicians were not satisfied with heading the procession as far as the doors, but marched right up the Church, playing as they went. Our notions of propriety were somewhat offended by seeing and hearing a big drum in a place of worship; but they had received orders to play the officers in, and we had to submit with the best possible grace. The chief messenger announced in few words the word of the Queen, which was much as follows:—‘The time for opening the stone house has come, and I am glad; and here are my messengers sent by me to join with you in setting apart this house as a house of prayer, for it is mine that it may be set apart.’ We were very pleased with this message, as we rather feared, from remarks we heard beforehand, that she might claim too much authority. Nothing, however, was said but what is in harmony with the agreement made as soon as the treaty was signed, and we regard the Queen as trustee for the Church. I think that the Church is reserved for the purposes for which it was built as securely as possible under such a government as that of Madagascar, and we have no fear of its being interfered with.”

4.—THE OPENING SERVICES. THE SAME.

“To return from this digression. After we had heard the word of the Queen, I presented a dollar in the name of the Church, this being a custom of the country. •We then commenced the service with singing, reading the Scriptures, and prayer by Ratsilainga, my co-pastor. Mr. Briggs offered a dedicatory prayer; but before he did so, I read a brief statement concerning the object of the stone Church, and the way in which it had been built, and also giving the words of the agreement as to the Queen being trustee of the building. I send you a copy of this statement, with a translation. It seemed only just to the liberal and munificent contributors to state the object for which they had given their property, but at the same time it would have been impolitic to say too much about the persecution, as it is a rather delicate point to dwell upon in public, that is, here in Madagascar. You know our manner of conducting services in Madagascar, that, instead of one minister preaching, we have two or three. Mr. Toy gave an address on the constitution of a Christian Church as taught in the New Testament, and we hope to get this address printed as a sort of tract for our pastors and deacons. Rainitrimo, who is a preacher at Avarati Andohalo, gave us a short but very telling sermon from 2 Chron. v. 1—‘Thus all the work that Solomon made for the house of the Lord was finished.’ Another hymn was sung, and another prayer offered, and then my brother preached from St. Paul's words to the Athenians—‘The God whom ye ignorantly worship, Him declare I unto you.’ He combated an idea very prevalent amongst the Malagasy, viz., that we have come to teach them a



new God, and quoted many of their native proverbs to show that their ancestors knew the true God, but went on to tell them that they did not know Him fully, whereas the Gospel teaches us to know God truly, as revealed in the person of the Redeemer.

“ We had a harmonium lent us for the day, and Mr. Pool very kindly undertook to preside at it. The singers met with him for some weeks previously, and practised all the European tunes they knew; and, as the result, we had singing worthy of the name, and, in the place of tunes more fit to dance than to sing to, had some that reminded us forcibly of the dear old country and of the congregations with which we were wont to unite. The Malagasy were very much struck with the symphonies Mr. Pool played, and even we ourselves were surprised when we heard them, having become quite unused to the sound.

“ Immediately the congregation broke up, those who had been waiting outside flocked into the building, and, before we had left, it was nearly half filled again, although there were still three hours to wait. We all adjourned to our house at Amparibe, and were joined by the officers sent by the Queen, and by Major Finklemeier, U.S. Consul for this island. The officers went to the palace first with the dollar; but, this service being finished, the Queen sent them to dine with the missionaries, and to attend the second service, but in a more private capacity.”

---

Several photographs of the completed church, taken on the day of opening, have arrived in England, and we hope to present an engraving of the building in our *Chronicle* for MAY.

## V.—OUR SIBERIAN MISSION.

TWENTY-SIX years have passed since the Siberian Mission was closed. Probably many friends of the Society scarcely know that it existed. Yet for more than twenty years a few mission families isolated themselves from the civilized world, and sought to bring the knowledge of the Gospel to the Tartar tribes on the borders of the Russian empire. The Mission was commenced among the BURIATS, a Mongolian tribe living under the authority of Russia. They were scattered over a wide extent of country; and the Mission was established first at the town of SELINGINSK, and afterwards also on the ONA. The former is a small town on the Selenga, 160 miles from Irkutsk. The principal missionaries were the Rev. E. STALLYBRASS and the Rev. W. SWAN, who helped to found it, and laboured till it was closed. The Emperor Alexander took great interest in the Mission, and not only assigned the land for its use, but granted a handsome sum towards the Mission buildings.

The labours of the missionaries seemed to tell but little for several years.



They translated the Scriptures into Mongolian, and after repeated revision the work was printed. They also prepared a dictionary, and published several tracts. They failed to establish schools; but a small seminary was established at Selingsinsk, in 1825, and several lads received a Christian education. Of the progress of their labours Mr. Swan wrote in 1835:—

“We have experienced nothing like the ready reception of the Gospel as soon as proposed. One of the converts was five years a teacher in our school; another was in my employment upwards of a year before I left the Ona station in 1831, and has been since living here. Others were scholars in the school, and for years hearing and learning daily what they at last, under higher teaching, I trust, than ours, were brought to believe, and obey the Gospel; and there are others still professedly heathen, in whose minds, we have reason to believe, the truth is producing uneasiness and conviction, more or less deep. For them we continue to pray, and are not without hope that the struggle will end in their declaring themselves on the Lord's side. It is surely an instructive fact in the history of the Siberian Mission, as well as of some others I need not name, that the first decided conversions took place fifteen years or more after the commencement of operations. And what was done in those fifteen years? The necessary languages were acquired; the Scriptures were translated; schools were established; many were instructed; the Gospel was preached; and all this not by a body of men numerous enough to occupy the field to the best effect, but by two or three individuals. To this day thousands of the Buriats have never seen the face of one of us;—and how can they believe before they hear?”

In time one convert and another came. One and another died in the faith; the scholars were deeply impressed. But in 1841 the Emperor Nicholas broke up the Mission, because it taught views of doctrine and worship inconsistent with those which prevailed throughout the empire. When the missionaries retired they left a few converts, chief amongst whom was SHAGDUR, who had been for some time their school teacher and evangelist. For a few years they continued to hear from him, and then the letters ceased. At length communication was once more opened through the Russian Archimandrite at Peking; and in November 1865, during Dr. Mullens's visit, letters arrived from Shagdur and his friends, showing that several of the Christians were still living and adhering to the faith. The letter which communicated that fact was the last received by Mr. Swan before he died! Answers were sent in due time from Mrs. Swan: and now we have much pleasure in laying before our readers further letters from Shagdur himself. All our readers will share in the holy joy felt by our dear friend, that the labours of past years are still remembered by God, and that His word has not been taught in vain. Very true is it—“Cast thy bread upon the waters, for thou shalt find it after many days.”

## 1. LETTER FROM SHAGDUR. AUGUST 21ST, 1866.

"Greatly beloved in the Lord Jesus Christ, Mrs. Swan, your peace and good I desire. May you, my dear friend, be well and happy. By the favour of God I am well. Having heard concerning dear Mr. Swan, I am utterly unable to write. Don't think badly of me. I have received your letter and the money with which you favoured me, and have greatly rejoiced; many thanks. To look on Mr. Swan's portrait and yours is sad, as well as pleasant; they are good and beautiful.

"In the time of my bitter tears, your sad yet joyful letter has come to my heart. My dear son John died in the month of June last year; he was twenty-five years of age. When I wrote to you he was well and happy, but soon after became ill when I was from home. I was absent with a missionary priest, preaching the Gospel to the people south of this, among whom I had in former years distributed the Scriptures. As soon as I returned, I heard John was ill on the hay-field. My wife and I took a cart, and, travelling three nights, brought him to our tent. We were not more than one night there when he died. No one at that time helped me; all men shunned me. My other two sons and four daughters were ill, and they barely recovered. God has favoured my wife and me with seven sons, but He has taken five to himself. He has the right, being the Lord of Life; He gives and He takes; He can destroy and can restore. What are we? Has not He, from the birth of every living creature, kept alive and protected them all? Oh, how great a thing this is!

"Oh, while the precious body of our beloved Mr. Swan is buried in the earth, how amazingly great is the joy his soul experiences! Dear Mr. Swan has now become very near to us; although he has ceased to be with us, we can go to him. Is he not now with Abraham, Isaac, Jacob, Moses, all the prophets, the holy apostles, and assembly which no man can number; all enlightened by God, and they ever singing to Him? Oh, is there not wonderful happiness in heaven! If I were to die to-night, would not my soul that instant see dear Mr. Swan?"

"I greatly desire, if it were God's will, to go to Peking, in China, to make known God's word to my Mongol brethren and sisters. If I do go, my wife will remain here with the children. We have here many relatives; but, what is far better, would not our Father in heaven care for and protect them?"

"Your letter was very intelligible. I rejoiced to learn that dear Mr. M. and Mr. G. were near you; convey to them my salutations; also to —, and —, and —. Take them all by the hand and say, Shagdur sends his love. Dear Mr. G. and Mr. M. know Russ well; could they not write me a letter? You say there are many friends who speak of me and send kind messages; ah! does this not proceed from the astonishing love of Christ and the mercy of God?"

Shagdur then gives details about several of the converts, who appear to keep steadfast in the faith, and concludes thus:—

"Last summer we were not able to cut hay, and, in consequence, some of our cattle have died. We have only now eight cows and ten sheep; but God has had mercy on us when we were in great straits. The help you have sent is a kindness never to be forgotten.

"Your well-wisher, NEIL, or SHAGDUR, son of Kenat."

In another letter, addressed to Mrs. Sormenschin (Miss Stallybrass), Shagdur touchingly writes regarding Mr. Stallybrass's station:—

“During this summer I went to the Khodon, and there I sat for long near your dear mother. The day was hot; I was weary and faint, but, looking up to heaven and thinking that the souls of my dear friends were near God and happy, I was comforted. In that, your place of residence, there is now nothing left but the two graves; everything has been taken away; all appears now to be a dream.”

2. LETTER FROM BADMA, TEACHER. AUGUST 21ST, 1866.

BADMA, otherwise called PETER, son of Michael, was a pupil, and afterwards a teacher of the Boys' School at the OXA.

“In the inconceivable love and favour of God and our Saviour Jesus Christ, beloved lady mother, Hannah Swan, mercy and peace to you from the Lord Almighty now and for evermore.

“From the bottom of my heart I desire your health and happiness. By the favour of God I am well. The letter you wrote to Shagdur I have seen and read on this the 21st day of August, and have rejoiced; but hearing at the same time that our beloved teacher Mr. Swan is dead, I am full of grief, and tears fall from my eyes; knowing, however, that his soul has gone to heaven, to be ever with and near his Saviour Jesus Christ, I am glad. Ah, I have ever thought of my dear teachers, and in my prayers have remembered them. The command of our beloved elder brother, the apostle Paul, is, ‘Remember them who have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to-day, and for ever.’ This command has entered into the depths of my heart.

“I have not till now forgotten your own and Mr. Swan's great kindness to me, a poor orphan. I am now by Buriat reckoning about forty-six years of age, and am becoming an old man. I have four sons and one daughter, and am, with my family, all well. Since you left, God has bestowed on me many mercies, for which I praise Him, praying in my heart.

“I write this letter in Shagdur's tent, on the 21st August. Please convey my respectful salutations to dear Mr. Stallybrass and all his family, and may the Highest, ever our God, comfort and keep you.

“Please write me a letter if it be at all possible. On the 13th of July, 1857, I received the holy waters of baptism. I am now called Peter, son of Michael. Ah, if the teacher Swan had been alive, I would have written to him. Although we cannot any more meet on earth, we shall meet in the world to come—in heaven—in the presence of Christ, to be everlasting ages with Him. May we all there rejoice with the assembly of the redeemed for ever and ever. Amen. Praying from the bottom of my heart for your happiness, I am,

“Your lowly well-wisher, PETER, son of Michael;

“Written with his own hand, August 21st, 1866.”



## VI.—NOTES OF THE MONTH.

1. DEATH OF MRS. RATTRAY.—It is with regret that the Directors have heard during the past month of the sudden decease of Mrs. Rattray, of Demerara, and they have assured their esteemed brother, who has now been a missionary in Guiana twenty-three years, of the sympathy which will be felt for him by all friends of the Society when acquainted with his loss. Mrs. Rattray died of fever.

2. ARRIVAL OF MISSIONARIES IN INDIA.—In a very hearty letter, written in the best spirits, our young brother Mr. WALTON informs the Directors of his safe arrival at Madras, on Thursday, January 24th. He had been thoroughly well all the voyage; had conducted service on board the steamer *Nyanza*; and had greatly enjoyed his sight of Malta, Alexandria, and the Pyramids, and his communion with many Christian friends who were his fellow-passengers. He was to leave Madras without delay for Bangalore, where he joins Mr. Rice in the instruction of the Anglo-Vernacular schools. "I am now anxious," he says, "to commence my work in good earnest. I think I shall be able to do so with freshness and eagerness after the weeks of rest and enjoyment which are just passed; and I trust I may be helped and strengthened for a diligent and enthusiastic life-labour by the indwelling Holy Spirit."

Messrs. GOOKEY and ORGAN also safely reached Madras on January 12th. They had a tedious and, in certain respects, a perilous voyage. Cholera broke out on board the *Lord Warden* in the very first month, and ten or twelve soldiers died. The Rev. W. ANDREWS, one of the Church Missionary Society's missionaries in Travancore, was also carried off by the disease. The ship was overcrowded. Our brethren and their wives were mercifully preserved, and landed in good health. Mr. GOOKEY, after a slight attack of fever, was to sail for Vizagapatam on January 28th. Mr. ORGAN has been detained a while in Madras, to supply a lack of service in that Mission.

3. ARRIVAL OF MISSIONARIES IN CHINA.—We are glad to hear that Messrs. SADLER and BRYSON safely reached Shanghai on January 11th, and received a warm welcome from Mr. Muirhead. Owing to light winds, they had a somewhat long passage in the *Silver Eagle*, but the kindness and attention of Captain Case rendered it exceedingly pleasant and comfortable. In his letter to Dr. Tidman, Mr. Sadler adds, "While we thank and praise our Heavenly Father as the Great Author of the inestimable benefits we have received, at the same time we feel very much indebted to yourself and Dr. Mullens for your kind care in securing so good a ship under so good a captain, and thus so largely promoting our happiness." Mr. Bryson left Shanghai for Hankow the next day, and Mr. and Mrs. Sadler proceeded to Amoy. In a letter to her father, the Rev. C. Gilbert, announcing their arrival there, Mrs. Sadler writes: "We had many visits from Christian Chinese men and women, who have been praying for months for us and our safe arrival. They came in by groups to give us a welcome. One interesting group of fine-looking women, after having said a little to us through Mr. Macgowan, involuntarily fell on their knees, and, in clear voices, by turns offered short prayers of thanksgiving. It was a melting scene! Could we have expected such a reception in a heathen land?"



VII.—ACKNOWLEDGMENTS.

- THE thanks of the Directors are respectfully presented to the following; viz:—
- For Mrs. Hartley, Madagascar:—To the Ladies' Missionary Working Society, Windsor, per Mrs. Harris, for two Boxes of Clothing and useful articles.
- For Mrs. Pool, Madagascar:—To Mrs. Gould and friends, Weston-super-Mare, for a Box of Clothing and Working Materials: To Mrs. Laurence, Beddington, for a Parcel of Clothing: To Miss Hawkins, Thame, for a Parcel of Clothing.
- For the Church at Ambatonakanga, Madagascar:—To a few Friends at Salem Chapel, Hull, for a Crimson Communion Cloth, also a piece of Cotton Cloth for the School.
- For Rev. R. B. and Mrs. Taylor, Cradock:—To Hare Court Juvenile Missionary Association, per Miss Mollett, for a Parcel of Clothing: To the Ladies' Missionary Working Society, Beccles, for a Box of Clothing and useful articles.
- For Miss Read, Kat River:—To Miss Peek, Blackheath, for a Box of useful and fancy articles.
- For Rev. T. Merrington, Bethelsdorp:—To Mrs. Brough, Leek, for a Box of Clothing and useful articles.
- For Rev. A. Corbold, Madras:—To Friends at Warminster, per Miss Morgan, for a Box of useful and fancy articles: To the Working Party in connection with the Congregational Church, Dorking, for a Box of useful articles, value £15.
- For Nagercoil Mission:—To Miss Mullinger, Rochester, for a Parcel of Clothing.
- For Rev. W. M. Blake, Benares:—To Mr. and Mrs. Wilson, Craigie Terrace, Edinburgh, for a Box of Clothing and useful articles.
- For Rev. J. Kennedy, Benares:—To the Stepany Ladies' Working Association, for a Box of useful articles.
- For Rev. J. H. Budden, Almorah:—To Young Ladies, per Miss Newth, St. John's Wood, for a Box of fancy articles.
- For Bhowanipore Institution:—To Miss Frizzle, Salisbury, for a Box of fancy articles.
- For Rev. A. Stronach, Amoy:—To the Ladies' Missionary Working Society, for a Case of useful articles, value £15.
- For Rev. S. McFarlane, Lifu:—To the Oldham Road Independent Chapel and Sunday School, Manchester, for a Case of Clothing and useful articles, value £35.
- For Rev. J. Milne, Jamaica:—To the Missionary Working Society, Birkenhead, for a Box of Clothing, value £15.
- For Rev. T. H. Clarke, Jamaica:—To the Missionary Working Society, Chatham, per Miss Mullinger, for a Box of Clothing, value £20.
- For Rev. W. Alloway, Jamaica:—To Mr. Peter Cook, Tetbury, for a Parcel of Prints and useful articles.
- For the Jamaica Mission:—To Mr. Brewin, Cirencester, for seven Parcels of Books.
- To Mrs. Eve, Guildford, for a Box of Books: To Mrs. Sanson and the late Miss Laing, Edinburgh, for a Box of Books: To Mr. J. Young, Chatham; to Mrs. Scrutton, East India Road; and to T. A. T., for Evangelical and other Magazines.

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

(Continued from last month.)

LONDON AND ITS VICINITY.		East Cowes . . . . .		Nottingham: A Friend (D.)	
Clapham: Park Crescent . . . . .	2 0 0	Fordham . . . . .	0 15 0	Friar Lane . . . . .	3 0 0
Croydon: George Street . . . . .	5 2 2	Harleston . . . . .	1 0 0	St. James's Street . . . . .	2 2 0
Forest Hill: Queen's Road . . . . .	5 0 0	Hatherlow . . . . .	1 6 0	Albion Ch. . . . .	1 10 0
Markham Square . . . . .	4 7 0	Haughley . . . . .	1 0 9	Oakham . . . . .	1 0 0
Marlborough Chapel . . . . .	5 12 11	Hendon . . . . .	2 18 6	Ongar . . . . .	2 9 6
Wandsworth . . . . .	5 0 0	Henley-on-Thames . . . . .	4 0 0	Petersfield . . . . .	1 10 2
Wycliffe Chapel . . . . .	5 0 0	Hinckley . . . . .	1 0 0	Portsmouth: Highbury Ch. . . . .	5 4 3
J. E. Dunt, Esq. . . . .	2 0 0	Huntingdonshire (Moieties)		Reading: Castle Street . . . . .	10 0 0
E. M. H. . . . .	5 0 0	Huntingdon . . . . .	2 4 3	Rochester . . . . .	2 0 0
COUNTRY AND ABROAD.		Offord . . . . .	0 6 6	Rowell . . . . .	1 0 0
Axminster . . . . .	0 12 0	Perry . . . . .	0 6 0	Saffron Walden . . . . .	2 10 0
Baldock . . . . .	1 0 0	Ramsey . . . . .	1 10 0	Sandwich . . . . .	1 2 9
Bath: Percy Chapel . . . . .	13 16 0	St. Ives . . . . .	3 1 7	Sheffield: Lexley . . . . .	0 15 2
Batley . . . . .	2 2 0	St. Neots . . . . .	1 15 0	Nether Chapel . . . . .	13 0 0
Berkeley . . . . .	0 11 2	Woodhurst . . . . .	0 10 6	Wicker Church . . . . .	5 0 0
Birdbush . . . . .	0 12 0	Hyde: Zion Church . . . . .	0 0 0	Sleaford . . . . .	0 9 0
Birmingham: Steelhouse Lane . . . . .	10 0 0	Ilkerton . . . . .	1 5 0	St. Helens . . . . .	4 12 6
Lozells . . . . .	5 10 0	Jamaica: Four Paths . . . . .	1 7 10	St. Leonards . . . . .	6 2 6
Bolton: Duke's Alley Ch. . . . .	3 3 0	Brixton Hill . . . . .	0 18 6	Stalybridge . . . . .	4 18 0
Boston: Grove Street . . . . .	1 10 0	Breadnut Bot- tom . . . . .	0 13 8	Stoke . . . . .	1 1 0
Broad Chalk . . . . .	0 10 0	Kingswood . . . . .	1 7 0	Sunderland: Bethel Ch. . . . .	3 0 0
Brownhills . . . . .	0 12 0	Knowle Green . . . . .	1 0 0	Thaxted . . . . .	1 15 9
Cardiff: Charles Street . . . . .	3 18 2	Leamington: Spencer St. . . . .	3 10 0	Ware: High Street . . . . .	2 0 0
Cardenbury: Union Street . . . . .	2 8 2	Lightcliffe . . . . .	0 15 6	Walsall: Bridge Street . . . . .	1 0 0
Chard . . . . .	2 11 2	Liverpool: Crescent Ch. . . . .	24 3 10	Wareham . . . . .	1 0 0
Chatham . . . . .	5 0 0	Toxteth Ch. . . . .	5 1 0	Weldon . . . . .	1 10 0
Cheshunt: Crossbrook St. . . . .	5 0 0	Lynn: A Servant . . . . .	0 10 0	Westbury: Old Meeting . . . . .	2 10 0
Chester: Queen Street . . . . .	7 11 5	Maldstone . . . . .	4 0 0	Whitby . . . . .	2 6 0
Chesterfield . . . . .	6 0 0	Margate: Zion Church . . . . .	2 3 9	Wisbeach . . . . .	2 13 6
Congleton . . . . .	2 2 6	Congregational Ch. . . . .	2 7 10	Wotton-under-Edge: Ta- bernacle . . . . .	4 0 0
Derby: London Road . . . . .	3 1 0	Meare . . . . .	0 4 3	Total, with the amount previously acknowledged	2361 6 10
Devizes . . . . .	5 0 0	Middlewich . . . . .	1 10 6		
Dogley Lane . . . . .	0 10 0	Montrose: Cong. Church . . . . .	4 4 0		
Driffield . . . . .	2 18 0	Needham Market . . . . .	1 0 0		
Durham . . . . .	3 3 9	Newport Pagnell . . . . .	2 0 0		
		Nottingham: Castle Gate. . . . .	10 0 0		

## VIII.—CONTRIBUTIONS.

From 17th February to 16th March, 1867.

N.B.—THE CONTRIBUTIONS FROM OUR JUVENILE FRIENDS WILL IN FUTURE BE ACKNOWLEDGED IN THE "JUVENILE MISSIONARY MAGAZINE."

The details of the following Contributions will appear in the Annual Report.

LONDON.		Barnsley. Congregational Church. Contributions ...		Covestry. West Orchard Chapel. Contributions ...	
Mrs. Herne, in memory of a beloved husband .....	250 0 0	15	7 7	45	10 10
Travers Buxton, Esq. (D.) .....	25 0 0	<b>Barton, near Christchurch.</b> Share of residue of estate of the late C. B. Pryce, Esq. ....		<b>Cron dall, Hants.</b> Contributions .....	
Messrs. Saddington & Sons, a Thank-offering .....	25 0 0	1553 10 10		12 17 0	
Society for Promoting Female Education in the East, for Rev. G. O. Newport, (Pareychale) .....	25 0 0	<b>Beaminster.</b> Mary Canterbury, Stoke Abbot. Per Rev. T. Neave .....		<b>Cowes, West.</b> Mr. H. Dominey 1 10 0	
A Friend .....	15 0 0	0 6 0		<b>Daventry.</b> Contributions ...	
J. Wright, Esq. ....	10 10 0	<b>Birmingham.</b> Auxiliary Society, on Account .....		14 15 0	
A Friend .....	5 0 0	36 16 7		<b>Driffield.</b> W. R. ....	
J. Graves, Esq. ....	5 0 0	Legacy of the late Mr. Richard Parry, Edgbaston .....		10 0 0	
A Teacher .....	5 0 0	100 0 0		Contributions, per Rev. W. Mitchell .....	
Mrs. Dr. Sanderson's Bible Class (2 years' collection) Collected by Miss Whitehouse, for Moses Nathaniel, in Nagercoil Seminary .....	3 17 6	<b>Bourton-on-the-Water.</b> Collected by Miss Jane Kendall .....		9 8 0	
Mrs. Elliott, for Rev. W. Murray, South Africa .....	3 0 0	5 5 0		<b>Dronfield.</b> Contributions ...	
A Friend, 25 per cent. additional .....	2 0 0	<b>Brigg.</b> Ladies' Working Society, for the Native Teacher William Martin, (half-yearly payment) .....		2 5 0	
E. T. H. ....	1 0 0	5 0 0		<b>Dukinfield.</b> Crescent Chapel. Contributions .....	
Ditto, for Mrs. Edkins's School, Pekin .....	0 10 0	<b>Bucks.</b> A Friend .....		10 0 0	
Mr. J. Saunders .....	0 10 0	10 0 0		<b>Essex.</b> Auxiliary Society, on Account .....	
Anonymous .....	0 4 3	<b>Bucks, North.</b> Auxiliary Society, Newport Pagnel ...		53 14 0	
Mrs. Needham's Box .....	0 1 11	Stoke .....		<b>Faversham.</b> Auxiliary Society, on Account .....	
Legacy of the late S. P. Arnold, Esq., less duty .....	90 0 0	2 14 0		14 10 6	
Legacy of the late Mr. J. Eke, less duty .....	45 0 0	Pauler's Pury .....		<b>Foleshill.</b> Contributions .....	
Legacy of the late Mr. G. M. Boyes .....	10 0 0	7 16 3		6 8 6	
For Paris Exhibition.		Winslow .....		<b>Gainsborough.</b> Contributions .....	
Dr. W. Cooke .....	2 0 0	4 9 0		15 3 0	
J. Townley, Esq. ....	1 1 0	Whaddon .....		<b>Gosport.</b> High Street Independent Chapel .....	
J. Townley, Esq. ....	1 1 0	1 6 7		11 15 0	
S. Whitford, Esq. ....	0 10 6	Marsh Gibbon .....		<b>Guildford.</b> Mrs. Eve .....	
<b>Bishopgate Chapel.</b> Collections .....		5 15 0		Miss M. A. Eve .....	
50 13 3		Exs. 21s. 6d.; 57l. 13s. 5d.		3 0 0	
<b>Ecceleston Chapel.</b> Auxiliary, on Account .....		<b>Bury.</b> Lancashire Auxiliary Society, per J. Young, Esq. ....		0 10 0	
50 0 2		103 13 7		0 5 0	
<b>Finsbury Chapel.</b> Collections .....		<b>Byfleet.</b> A. C. Collins, Esq. ....		0 10 0	
34 6 0		E. Hilder, Esq. ....		0 5 0	
<b>Holloway Chapel.</b> Auxiliary, on Account .....		Miss M. Drewitt .....		<b>Cambridge.</b> Dowling Street Chapel. Contributions ...	
8 11 0		0 5 0		53 0 2	
<b>Middleton Road Chapel.</b> Auxiliary, on Account .....		<b>Cam.</b> Independent Chapel. Contributions .....		7 10 0	
2 12 6		Mrs. Marshall, for the Orphan Girl Henrietta Marshall .....		3 0 0	
<b>Old Gravel Pit Chapel.</b> For Native Teacher at Peilton, on Account .....		<b>Castle Combe and North Wraxall.</b> Contributions .....		8 6 0	
4 17 6		8 6 0		<b>Carlisle.</b> Charlotte Street Church. Contributions ...	
<b>Park Chapel, Camden Town.</b> For Mirzapore High School .....		<b>Carlisle.</b> Chester le Street. Contributions .....		14 13 2	
8 0 0		5 9 6		<b>Cleckheaton.</b> Collected by Mrs. Scott, for Mrs. Hall's High Caste School, Madras .....	
<b>Poultry Chapel.</b> Auxiliary, on Account .....		5 0 0		5 0 0	
21 15 0		<b>Colchester.</b> Head Gate Chapel. Contributions .....		8 12 6	
<b>COUNTRY.</b>		<b>Congleton.</b> Contributions .....		6 17 3	
<b>Andover.</b> For Hope Town Chapel, Barbice. W. Tasker, Esq. ....		135 4 11		<b>Cornwall.</b> Auxiliary Society. Contributions .....	
0 10 0		<b>Cornwall.</b> Auxiliary Society. Contributions .....		100 0 0	
J. Dyson, Esq. ....		0 10 0		<b>Covestry.</b> West Orchard Chapel. Contributions ...	
0 5 0		0 5 0		45 10 10	
<b>Anerley.</b> Collected by Miss Burden and Miss Chapton .....		<b>Cranford.</b> Contributions .....		12 17 0	
2 11 3		1 10 0		<b>Cowes, West.</b> Mr. H. Dominey 1 10 0	
<b>Ash, next Sandwich.</b> Balance of Contributions .....		22 16 2		<b>Daventry.</b> Contributions ...	
22 16 2		<b>Driffield.</b> W. R. ....		14 15 0	
		10 0 0		<b>Drumfield.</b> Contributions ...	
		9 8 0		<b>Dukinfield.</b> Crescent Chapel. Contributions .....	
		2 5 0		10 0 0	
		<b>Durham.</b> Balance of Contributions .....		4 4 9	
		21 11 5		<b>Dursley.</b> Contributions .....	
		53 14 0		21 11 5	
		14 10 6		<b>Essex.</b> Auxiliary Society, on Account .....	
		6 8 6		53 14 0	
		15 3 0		<b>Faversham.</b> Auxiliary Society, on Account .....	
		11 15 0		14 10 6	
		3 0 0		<b>Foleshill.</b> Contributions .....	
		0 10 0		6 8 6	
		16 17 6		<b>Gainsborough.</b> Contributions .....	
		11 11 0		15 3 0	
		27 7 0		<b>Gosport.</b> High Street Independent Chapel .....	
		3 8 0		11 15 0	
		0 10 0		<b>Guildford.</b> Mrs. Eve .....	
		16 17 6		Miss M. A. Eve .....	
		8 12 6		3 0 0	
		8 12 6		0 10 0	
		6 17 3		<b>Halifax.</b> Collected by Miss Bradley, for the Chinese Medical Mission .....	
		100 0 0		16 17 6	
		2 2 0		<b>Heckmondwike.</b> James Firth, Esq. .... (D.) .....	
		0 10 0		25 0 0	
		5l. 5s. 6d.		<b>Heywood.</b> Contributions ...	
		6 12 10		11 11 0	
		135 4 11		<b>High Wycombe.</b> Auxiliary Contributions, per W. Butler, Esq. ....	
		100 0 0		27 7 0	
		100 0 0		<b>Holybourne.</b> Miss Tomkins 3 8 0	
		100 0 0		3 8 0	
		100 0 0		<b>Ilfracombe.</b> The Seceders from the Independent Chapel .....	
		100 0 0		3 11 0	
		100 0 0		2 2 0	
		100 0 0		0 10 0	
		100 0 0		For Madagascar .....	
		100 0 0		0 10 0	
		100 0 0		5l. 5s. 6d.	
		100 0 0		<b>Kenilworth.</b> Abbey Hill Chapel. Contributions ...	
		100 0 0		6 12 10	
		100 0 0		<b>Lancashire West Auxiliary Society,</b> on Account .....	
		100 0 0		100 0 0	

<i>Ledbury.</i> Mrs. Currie, for Emma Webb, Bhowanipore ..... 5 0 0	<i>Sheerness.</i> Bethel Chapel. Contributions ..... 3 6 6	<i>Weston-super-Mare.</i> Miss Bull ..... 1 1 0
<i>Leek.</i> Auxiliary Society. Contributions ..... 25 0 0	<i>Sheffield.</i> Auxiliary Society, on Account ..... 00 0 0	<i>Weymouth.</i> Gloucester Chapel. Contributions ... 10 15 2
<i>Luton.</i> Congregational Church, Collection ..... 18 8 0	<i>Southampton.</i> E. M. Randall, Esq. .... 2 2 0 Misses Randall ..... 2 2 0	<i>Windsor &amp; Eton</i> Auxiliary, Balance of Contributions 27 17 2
<i>Lynn.</i> A Servant's Missionary Box ..... 3 2 0	<i>Staleybridge.</i> Contributions 80 0 0	<i>Wisbeach.</i> Contributions ... 15 13 6
<i>Malmesbury.</i> Contributions 3 5 10	<i>Stafford.</i> Zion Chapel, Contributions ..... 17 2 0	<i>Worcester.</i> The Assistants of Victoria House, by H. Dallimore ..... 0 12 6
<i>Margate.</i> F. W. Cobb, Esq., for Paris Exhibition ..... 2 2 0	<i>Stevenage.</i> Miss Nock ..... 10 0 0	<i>York.</i> Legacy of the late Mrs. Mary Ableson, less duty ... 80 0 0
<i>Market Harborough.</i> Contributions, Balance ..... 33 13 5	<i>Sunderland.</i> Mrs. Wahab... 1 1 0	WALES.
<i>Meare, Somerset.</i> Contributions ..... 5 14 0	<i>Sutton.</i> Collected by Mrs. Hill ..... 0 10 6	<i>Llanharan and Treves.</i> Subscriptions and Collections 4 14 1
<i>Mere.</i> C. Jupe, Esq., for Rev. R. Toy, Madagascar ..... 10 0 0	<i>Sutton Valence.</i> Contributions ..... 16 10 0	<i>Narberth.</i> Tabernacle. Contributions ..... 28 7 11
<i>Middleton, Derby.</i> Collections ..... 2 4 2	<i>Tarporley.</i> Mr. John Sherlock ..... 1 1 0	<i>Rhyl.</i> B. B. Roberts, Esq... 5 0 0
<i>Mitcheidean.</i> Contributions 6 0 9	<i>Tattenhall.</i> A Free Will Offering ..... 20 0 0	SCOTLAND.
<i>Middlewich.</i> Contributions 21 7 3	<i>Tavistock.</i> A Friend ..... 1 0 0	<i>Edinburgh.</i> Auxiliary Society, on Account ..... 94 10 10
<i>Morpeth.</i> Contributions ... 7 2 3	<i>Thaxted.</i> The Young Ladies at the Misses Tapley and King, for Native Child at Nagercoil ..... 8 0 0	Collected by Miss Leitch, for Schools at Neyoor ..... 8 0 0
<i>Northwich.</i> Contributions 20 0 0	<i>Thornbury.</i> Contributions 12 2 0	<i>Fraserburgh.</i> Congregational Church. Collection 10 10 0 Mrs. John Wemyss ..... 40 0 0 James Park, Esq., for Native Teacher ..... 10 0 0 607 lrs.
<i>Osselt.</i> Green Chapel. Contributions ..... 8 1 4	<i>Tonbridge Wells.</i> R. T. Webb, Esq. .... 2 2 0	<i>Inverurie.</i> Contributions ... 2 13 7
<i>Overton.</i> Hants. Contributions ..... 1 10 10	<i>Toucester.</i> Contributions... 11 15 0	<i>Kilmarnock.</i> J. Thomson, Esq. Special ..... 10 0 0 A. and J. Aitken ..... 0 5 0
<i>Portsmouth</i> Auxiliary. King Street Chapel ..... 85 18 4 Highbury Chapel ..... 84 18 10 Buckland Chapel ..... 12 4 3 Public Meeting ..... 6 10 1 Ex.: 1847. 5s.; 1857. 11s. 6d.	<i>Uley, near Dursley.</i> Collection ..... 2 7 0	<i>Montrose.</i> Auxiliary Society, per J. W. Japp, Esq. .... 40 6 2
<i>Poyle.</i> P. Ibotson, Esq. .... 10 10 0	<i>Ulverston.</i> Subscriptions & Collections ..... 17 0 9	The Family of Mrs. Porteous, Lauriston Castle ... 1 0 0
<i>Redland near Bristol.</i> Legacy of the late Mrs. Elizabeth Hopkins ..... 160 0 0	<i>Uttoreter.</i> Subscriptions & Collections ..... 20 7 11	IRELAND.
<i>Richmond.</i> Auxiliary Society, on Account ..... 14 2 6	<i>Upminster.</i> Contributions... 13 7 8	<i>Dungarvon.</i> Collected by Miss C. Baker ..... 2 2 6
<i>Royston.</i> John Street Chapel. Auxiliary Society ..... 19 10 4	<i>Wandsworth.</i> Auxiliary Society, on Account ..... 12 11 11	<i>Londonderry.</i> Per Rev. R. Sewell ..... 19 0 0
<i>St. Albans.</i> Spicer Street Chapel. Contributions ... 19 2 3	<i>Wanstead.</i> Collection ..... 3 16 6	FOREIGN.
<i>Seaford.</i> Blossoms Bible & Missionary Society ..... 3 6 6	<i>Ware.</i> High Street Chapel. Contributions ..... 13 1 2	<i>Geneva.</i> Association of Ladies of the National Church, per Professor Muuier, in aid of Missions in Bengal 71 0 0
	<i>Westbury.</i> Old Meeting. Contributions ..... 17 18 8	<i>Nova Scotia.</i> Milton Congregational Church. Contributions ..... 8 0 0

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London.



IX.—ANNIVERSARY SERVICES IN MAY, 1867.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary :—

MONDAY, MAY 6th.

1. *Morning*.—PRAYER MEETING AT THE MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several Services of the Anniversary.
2. *Afternoon*.—ANNUAL MEETING OF DIRECTORS AND DELEGATES, AT THREE O'CLOCK.

WEDNESDAY, MAY 8th.

1. *Morning*.—SURREY CHAPEL—SERMON by the Rev. PROFESSOR J. McCOSH, LL.D., of Queen's College, Belfast.  
*Service to commence at half-past Ten o'clock.*
2. *Evening*.—POULTRY CHAPEL.—SERMON by the Rev. ALEXANDER THOMSON, M.A., of Manchester.  
*To commence at Seven o'clock.*

THURSDAY, MAY 9th.

1. *Morning*.—ANNUAL MEETING—EXETER HALL, *Chair to be taken at Ten o'clock by*  
GEORGE LEEMAN, Esq., M.P.
2. *Evening*.—WESTMINSTER CHAPEL.—SERMON TO YOUNG MEN, by the Rev. Dr. NORMAN McLEOD, of Glasgow.  
*Service to commence at Seven o'clock.*

Also, on the same Evening, JUVENILE SERVICES will be held at the following places of Worship—

3. CRAVEN HILL CHAPEL.
4. KENTISH TOWN CHAPEL.
5. KINGSLAND CONGREGATIONAL CHURCH.

FRIDAY EVENING, MAY 10th.

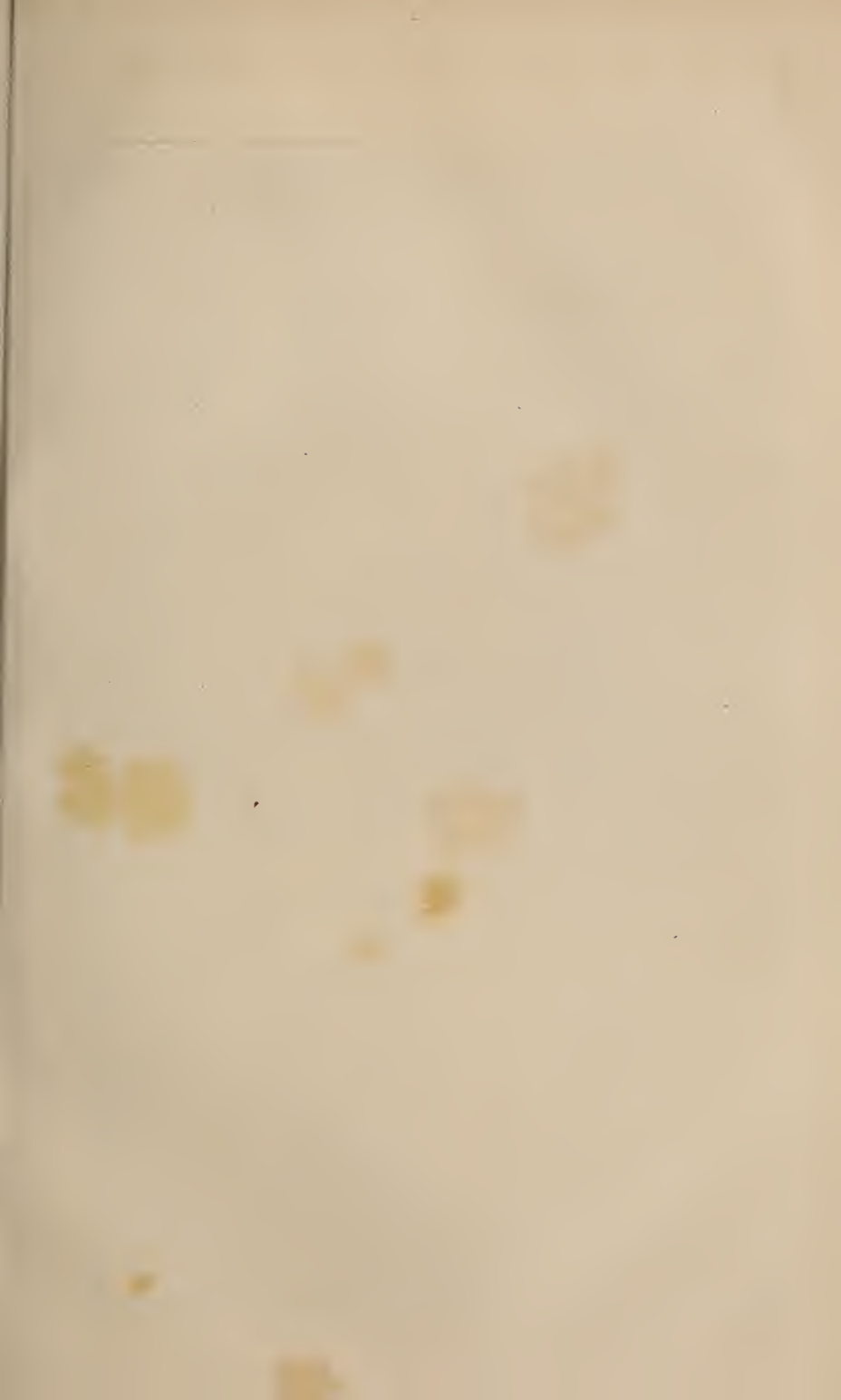
THE LORD'S SUPPER will be administered in the following Places of Worship—

1. BLACKHEATH CONGREGATIONAL CHURCH.
2. HANOVER CHAPEL, PECKHAM.
3. TOTTENHAM COURT ROAD CHAPEL.
4. UNION CHAPEL, ISLINGTON.
5. WYCLIFFE CHAPEL.

LORD'S DAY, MAY 12th.

SERMONS will be preached on behalf of the Society at various chapels in London and its vicinity.



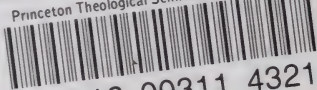


**For use in Library only**





I-7 1867  
Chronicle of the London Missionary  
Princeton Theological Seminary-Speer Library



1 1012 00311 4321